

Adiyongal Thirumadal

ISSUE 8

A SYDNEY ANDAL GROUP NEWSLETTER

JAN 2016

Welcome to the EIGHTH issue of Adiyongal Thirumadal. We wish every reader a happy and prosperous new year 2016!! We have seen our Sydney Andal Group involved in various Bhagavatha and Bhaagavatha kinkaryams during 2015.

To mention a few -

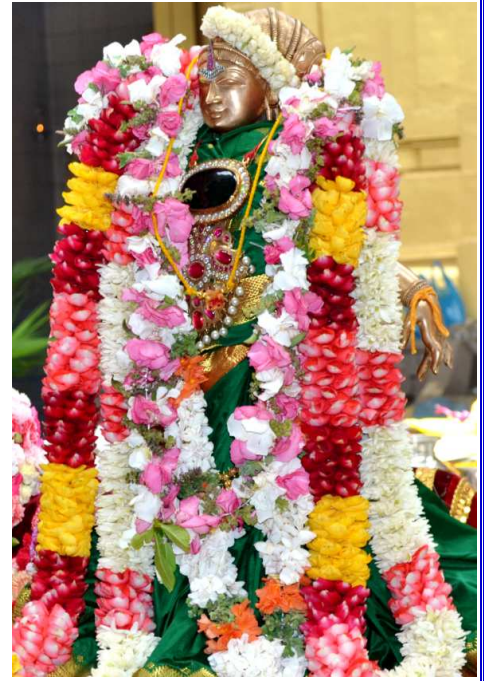
1. Divyaprabandham chanting during Brahmotsavam & other SVT utsavams.
2. Koodaraivalli Utsavam with 108 tada butter & Akkaraadisal
3. Sri Andal Kalyanam
4. Sri Ramanuja Jayanthi
5. Sri Velukkudi Krishnan's Australia visit (co-sponsored)
6. Bhagavatha Bhaagavatha Kinkaryam Fund to offer monetary support for one offs and regular needs towards various temple kinkaryams and kinkaryapararas for their livelihood and emergency medical expenses in India. (refer page 6 for details).

Koodaraivalli (GGG) utsavam and Aandal Thirukalyanam will be celebrated at SVT on the 16th and 17th of January as both actual Koodaraivalli and Boghi fall on weekdays.



For Sri Andal Kalyanam, as per our usual practice, we have published the Task List for this event. Devotees are requested to volunteer for making various prasadam and other items on the list. For details please see the email from "Sri Andal Group Sydney" on 24/12/2015.

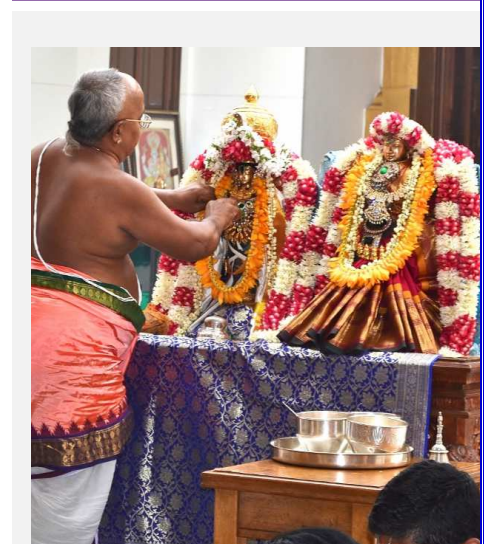
A lot of interest shown by our youngsters towards contributing various articles for our madal in the past, current and future issues. It's really great to see the parents guiding their youngsters in the right direction towards enlightening them on our rich samprayadam.



Note the date in Jan (at SVT)

Jan 16 – GGG Utsavam

Jan 17 – Andal Kalyanam



Introduction

With the commencement of Margazhi month, Tiruppavai attains a lot more significance for Srivaishnavites. It is customary to chant one pasuram a day for the 30 days in the month of Margazhi (Dhanurmasam). Each pasuram has its own greatness and extols the greatness of Sriman Narayana. All the pasurams are easy to learn, so chant a pasuram every day and get the blessings of Sriman Narayana and Kodhai Naachiyar.

The Tiruppavai has 3 taniyans, one in Sanskrit by Parasara Bhattar and the other two tamil taniyans authored by Swami Uyyakondar. We had an introduction to the three Taniyans of the Tiruppavai in the October and November issues of the "Andal Tirumadal" newsletter. From this Margazhi month onwards, let us delve into the ocean of Tiruppavai and immerse ourselves in the ensuing bliss of Andal's pasurams.

Andal's thirty songs contain the cardinal principles of Vaishnava dharma. These songs are sung to bring peace, prosperity and Divine Grace. Andal appears intent upon performing a particular religious vow to marry the Lord, thereby obtain His everlasting company, and inviting all her girlfriends to join her.

Overview

The first five stanzas of Andal's Tiruppavai provide an introduction to the main theme, its principle and purpose. According to Andal, one should give up luxuries during this season. Sincere prayers to God would bring abundant rain and prosperity. Offering Lord Krishna flowers would expiate sins committed earlier and those that maybe committed in future.

In the next ten stanzas she describes the importance of community participation. She invites her friends to join her. She narrates the ambience at her village, chirping of birds, colourful blossoms, musical sound of butter churning, sounding of the conch at the temple etc. She visits each household and awakens all her friends for a bath at the local pond.

The next five stanzas describe her visit to the temple accompanied by her friends. She desires to render the Suprabhatam gently to wake up the Lord. The group then appease the temple guards, enter the temple, recite prayers extolling the virtues of the Lord Krishna's parents and beg them to wake up Krishna and Balarama. They then approach Neela Devi, consort of the Lord, to have a darshan.

The last nine stanzas are on the glories of the Lord. On receiving his blessings, Andal lists her demands: milk for the vratam, white conch, flowers, rich costumes and jewellery, plenty of ghee and butter.

The concluding stanza identifies her as the daughter of Vishnuchittar (Periazhwar) and who made this garland of 30 pasurams and says that those who recite them with devotion will have the Lord's blessings.

‡mārgazi ttingaḷ maḍi nīrainda nannāḷal*
 nīrāḍa ppōduvīr pōduminō nērizaiyīr*
 īr malgum āyppāḍi ccelva cērumīrgāḷ*
 kūrvēḷ koḍundozilan nandagōpan kumaran*
 ērārnda kaṇṇi ya ōḍai ḷiḷāṅ ṅgam*
 kārmēni cceṅgaṅ kadirmadiyam pōḷ mugattān*
 nārāyaṇanē namakkē parai taruvān*
 pārōr pugaza ppaḍiṅḍēḷōr embāvāy (1)

‡మాர்கజి తింగాళ్ మది నిరైనదా నన్నాళ్ల*
 నీరాడ ప్పొదువిర్ పొదుమినో నేరిజైయిర్*
 ిర్ మల్గమ్ ఆయప్పాడి సెల్వ సేరుమీర్గాళ్*
 కుర్వేల్ కొడుంజిలన్ నందగోపన్ కుమరన్*
 ిరార్ందా కణ్ణి యసోపాడి ఇల్లైశింగమ్*
 కార్మేనిశ్ సెంగ్గాణ్ కదిర్మదియమ్ పోల్ ముగత్తాన్*
 నారాయణనే నమక్కే పఱై తరువాన్*
 పారోర్ పుకాజా ప్పాడిఙ్డేలోర్ ఎంబావాయ్ (1)

‡మాగణ్ త్తింగళ్ మది నిఱ్ఱింద నన్నాళ్ల*
 నీరాడ ప్పొదువిల్ ప్పొదుమినో నేరిఱ్ఱియిల్*
 ిల్ మల్గం ఆయ్పాడి ఱ్ఱిల్ ఱ్ఱిఱ్ఱిమీర్గాళ్*
 కుర్వేల్ కొడుంజిలన్ నందగోపన్ కుమరన్*

ఏరాంద కణ్ణి యశోద్యై ఇళిఱ్ఱింగం*
 కుర్వేని ఱ్ఱింగణ్ కదిర్మదియం ప్పొల్ ముగత్తాన్*
 నారాయణనే నమక్కే పఱ్ఱి తరువాన్*
 పారోల్ పుగళ ప్పడిందేలోల్ ఎమ్బావాయ్ (౧)

‡మార్గజి త్తింగళ్ మది నిఱ్ఱింద నన్నాళ్ల*
 నీరాడ ప్పొదువిల్ ప్పొదుమినో నేరిఱ్ఱియిల్*
 ిల్ మల్గం ఆయ్పాడి ఱ్ఱిల్ ఱ్ఱిఱ్ఱిమీర్గాళ్*
 కుర్వేల్ కొడుంజిలన్ నందగోపన్ కుమరన్*

ఏరాంద కణ్ణి యశోద్యై ఇళిఱ్ఱింగం*
 కుర్వేని ఱ్ఱింగణ్ కదిర్మదియం ప్పొల్ ముగత్తాన్*
 నారాయణనే నమక్కే పఱ్ఱి తరువాన్*
 పారోల్ పుగళ ప్పడిందేలోల్ ఎమ్బావాయ్ (1)

Oh! My maidens of prosperous Gokula, this is the full moon day in the best month of Margazhi, come with me, you beautifully decorated maidens; Let us go bathe in the river Yamuna. He, with his sharp spear, capable of pushing down the wicked, is Sri Krishna, the young lion of Yashodha. With his dark form, beautiful eyes and radiant face, He is Lord Narayana Himself. He alone will deign to accede to our wishes. Should we all zealously engage ourselves in performing this ritual, we can be sure that this vow of ours will be crowned with unfailing success, so that all on earth may applaud our efforts.

Commentary (Swapadesam)

In this verse, the ideal and auspicious time is the month of Margazhi (Dec-Jan). The star Margashira is associated with the full moon. The moon provides for the joyous mood and the star Margashira suggests the best method of experiencing the joy. Dawn is the period when a person wakes up and is fresh. It is also referred to as "Brahma Muhurtam" – a period which is also the dawn for the Devas and also a period when the sattva guna is at its peak. Marga also means the path to refinement and has another connotation in Vedanta in which it means "Surrender" or prapatti. On such an auspicious day, Andal invites her friends to bathe in the river and set out to meet Kannan. In that period, "Madi Nirainda", refers to Knowledge that is fully developed. Madi also refers to the moon and the full moon is knowledge at its fullest which presents Bhagavan as the shelter and the guardian. "Nan naal" refers to the fact that it is the most auspicious day. Next line reveals the aim of the people (full of knowledge) is to take a bath which is a refresher (Neer aada). The word 'Neer' also denotes the Lord, who is described as Rasa, in which the Jiva plunges. Podumino – is an approval of the course they have taken. Nerizaiyir – best equipped; Their apparel and other ornaments are on their person so they need not be sought after for use during the plunging in the Rasamaya.

Seermalkum Aaypadi – refers to Gokula, colony of cowherds, which is full of great herds of cattle that produce abundant milk for the village. Aayapadi Selvam – is also about the wealth of the village which is Lord Krishna Himself – Andal tells her friends "You are about to beget the rare treasure of divine communion with our Lord Kannan, who is totally blemishless". Krishna is the most fascinating child needing all the protective attention and Nandagopa, the guardian of that joy, is precisely doing that. It is as if in this divine experience, the only object of attention is Brahman (Lord Krishna). Any other thought will affect the experience. Nandagopa wields a weapon which was available to the gopas to protect the child Sri Krishna from any possible attack from the outside.

The next line reveals the condition of Yashodha, the foster-mother of Sri Krishna. Her eyes have brightened and widened at the sight of the darling child, Krishna. The word "Singam" denotes a lion; just as a lion is the most majestic and powerful of the animals and would not permit other animals to roam around freely in its presence, so too Krishna is the object of everyone's attention. The Lord who has incarnated as Krishna, is referred to as "Kaarmeni" – dark complexioned as the dense water bearing clouds. He is also called "Neelamegha", "Meghashyama", "Ghanashyama" to denote that this dark colour overpowers all other colours. "Sengan" refers to the lotus resembling pair of eyes of the child. Vedanta describes His eyes as "Kapyasam Pundareekam Evam Akshini Tasya", red and beautiful lotus flower that is just being blossomed by the sun. His face looks like a beautifully lit sky with pournami Chandra (full moon). His face is as powerful as the rays of the Sun, which punishes evildoers. For bhaktas (devotees) like us, he presents Himself as a beautiful bright moon. So let us shed all fears and go with Him and observe the nombu. Andal concludes with "Let us achieve the ultimate by worshipping Lord Kannan who is Sriman Narayana and so come quickly all of you".

In the coming months we will try and understand more on the Swapadesam (inner meaning) of each of the thirty pasurams.

Previous Articles <http://sriandalsydney.org/index.php/literature/43-tiruppavai>
Andal tiruvadigale saraNam

Aandalum Akkara-adisalum - Shravya Ravi

*"nArunarum pozhil mAlirunchOli nambikku nAn
nooru thadAvil vennai vAinErindhu parAvivaiththEn
nooru thadA niraindha akkAravadisil sonnEn
AruthiruvudaiyAn endru vandhu evai kollungolO??"* • Nachiyar Thirumozhi, Paasuram 6

In the auspicious month of Margazhi, Sri Aandal's 6th Nachiyar Thirumozhi paasuram holds immense significance. On the 27th day of Marghazhi, Koodaraivalli is celebrated in honour of Aandal's 27th Thiruppavai paasuram "Koodarai vellum seer Govinda..." It is when devotees offer 100 thadas of butter and 100 thadas of akkara -adisal, a sweet dish made with rice, jaggery and milk, to Bhagavan. Herein lies the relationship between Aandal and akkara-adisal. Let us explore the history of this further.



substantial knowledge of Aandal's Thiruppavai.

Through the 6th Nachiyar Thirumozhi paasuram, Aandal expressed her desire to offer 100 thadas of akkara-adisal and butter to Lord Sundararaja of Thirumalirumcholai if she was united with Lord Ranganatha. However, she couldn't follow through as she did not return once she became one with Bhagavan. While on a journey to Sri Villiputtur, Sri Ramanuja, upon reading this paasuram, wondered whether the azhwar fulfilled her wish. He held great admiration and respect for Aandal and her work, even being named 'Thiruppavai Jeeyar' due to his

So, he made a stop in Thirumalirumcholai deciding to make the offering on her behalf. After carrying out the task he proceeded on his journey to Sri Villiputtur. Aandal, who broke her archa (idol form), left the Garbha Graham (Inner Sanctum) and waited for Ramanuja in the Artha Mandapam of the Sri Villiputtur temple. She received him with the greeting "Nam koil annanO?!" (Is it my elder brother from Sri Rangam?), and thanked him for his thoughtful action.

Aandal refers to Sri Ramanuja as her "annan" (elder brother) as he cared for her wishes like a brother would for his sister. Hence in Ramanuja's ashtottaram (1008 names) he is referred to as "Godhagraja", meaning elder to Godha (Aandal)

"GodhAgrajO digvijethA GodhAbhishta prapuraka" Their brother-sister relationship is also highlighted in Aandal's Vaazhi Thirunamam: "Perumbudur mamunikku pinnanal vazhiye"

Here, Aandal is hailed as the sister of Perumbudur mamuni, Sri Ramanuja. Aandal remains in the Artha Mandapam of the Srivilliputtur Temple till this day as a result of Sri Ramanuja's devotion. The 30 days in the month of Margazhi each signify one of 30 paasurams of Sri Aandal's Thiruppavai. Koodaravalli

day holds special importance in this month. Thus, following in Sri Ramanuja's path, devotees honour Aandal's desire by offering 100 thadas of akkaravadisal and butter to Perumal on this day.

Update on Bhagavatha Baagavatha Kainkaryam by Kainkaryam team

By Perumal and Thayar's blessings we are seeing overwhelming response from our baagavatha community for the kaimkariyams. Thanks to all baagavathas for the generous contribution. So far we have got nearly 40 baagavathas who have volunteered to contribute towards this kaimkaryam on a monthly basis.

- 35 Volunteers from Sydney -> approx. \$550\$ each month
- 5 Volunteers from Overseas ◇ \$1000 every year

Account Balance as of Dec 2015

Date	Description	Debit	Credit
01/04/2015 - 11/12/2015	Total Amount collected in Australian Bank Account		4177
01/04/2015 - 11/12/2015	Total Amount collected from Overseas Baagavathas		750
29/05/2015	Embar Kannan Swamy	555	
28/07/2015	Desamanikkam Temple Contribution	300	
4/11/2015	Arayar swamy's daughter's Marriage	555	
11/11/2015	Uraiyr Thirupanalwar Utsavam	375	
		1785	4927
	Balance (4927 - 1785)		3142

We transferred \$2500 to India account @48.05Rs to utilize better exchange Rate.

Participated Kaimkaryam - April 2015 – Dec 2015

May 2015 – Contributed for Embar Kannan Swamy's Medical treatment - Rs. 25000/=

July 2015 – Contributed towards the renovation of Desamanikkam Temple (400 yrs old temple). – \$300 AUD

Nov 2015 – Contributed for Alwar thirunagari Arayar swami's Daughter's marriage – Rs. 25000/=

Nov 2015 – Contributed towards Uraiyr Thirupanalwar Avatara Utsavam – 3rd day – Rs. 17000/=

Regular Kaimkaryam Plans:

Yearly Kaimkaryam: 1. Agreed to contribute towards Uraiyr Thirupanalwar's Avathara utsavam (3rd day)- approx cost Rs 17,000 to Rs. 20,000

Monthly Kaimkaryam:

1. Archaka's Salary:

a. Thalaichanga Nanmadiyam in Nagapattinam – Rs. 2500 per month – Starting from Dec 2015

b. Thirukanna mangai – Rs. 1500 per month - Starting from Jan 2016.

2. Temple Utsavams

a. Thirumeyyam – 2 days every month (Alwar's thirunakshatrams) – Rs 1000 – Starting from Jan 2016

If you have any ideas or know about any struggling temples or Bhagavathas please let us know.

Thanks for all your contributions and we look forward to your continued support. Wishing you a happy and a prosperous new year 2016!!